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HELPS TO HAPPINESS



N. B. COOKSEY

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Helps to Happiness

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Helps to Happiness

AMBITION IS HELPFUL TO HAPPINESS

As to the desire for happiness, we find it is universal. That is the one thing upon which all mankind are agreed. From the toiler in the field, to the king upon his throne, there is a universal ambition to be happy. Not only is there a universal desire for it, but there is more or less effort to secure happiness among all men. Some are concentrating all their energies in the pursuit of happiness, while others seem less hopeful, and more faint-hearted in their efforts. But if the efforts that are being made to secure happiness were only put forth in the right direction, this world certainly would soon be changed to a paradise, and the cups of happiness would be filled to overflowing. Unfortunately, much of the effort to become happy is lost, because it is made in the wrong way and happiness is expected where it never can be attained. One of the world's greatest mistakes is that of supposing that complete happiness can be found in the attainment of some one thing, whereas the helps to happiness are very numerous. Man is a compound being, possessing physical, intellectual, and spiritual natures, each of which have many wants which must be supplied if man is to be a happy being.

If any one or more of these physical, intellectual, or spiritual needs are not satisfied, man is, to some degree, thereby made unhappy.

Happiness is not one great joy to be found in the attainment of one great aim or purpose in life, but it consists of many things, found in a great many experiences and possessions of life. This has been beautifully illustrated by one writer in these words: "The idea has been transmitted from generation to generation, that happiness is one large and beautiful precious stone—a single gem, so rare that all search for it is vain, all effort for it hopeless. It is not so. Happiness is a mosaic, composed of many smaller stones. Each taken apart and viewed singly, may be of little value; but when all are grouped together and judiciously combined and set, they form a graceful whole,—a costly jewel. Trample not under foot, then, the little pleasures that appear along the daily path, while you look for some great joy which may never be attained."

How strange it is that the world can never learn that there is no one thing that will make all mankind happy! Who does not know the Money Family, who believe that money is all that is necessary to happiness. Many of them succeed in amassing great wealth, but they find there is something more than money needed to give permanent happiness. Who does not know the Gaiety Family, who believe that amusement is the great secret of happiness, but they find something more is needed to fully satisfy them.

Who does not know the Vanity Family, who think fine clothes are all that is necessary to happiness, but they fail to find permanent happiness in them, even though their resources may be unlimited. Who does not know the Society Circles who believe that happiness is found in social life, but they have found that it is not all that is necessary to a happy life. Who does not know the Literary Folk, who seek for happiness in books and periodicals, but they have learned that to supply the mental needs of man is not all that is necessary to happiness. Who does not know the Piety People, who think that religion is all that is necessary to perfect happiness, but they find that religion cannot supply the physical needs of man, which are so necessary to his happiness, that it cannot feed the hungry, clothe the naked, house the homeless; that however desirable, it was never intended to be a substitute for biscuit, beefsteak, etc., without which none can be perfectly happy, so long as he is in this earthly tabernacle. Who does not know many other people who are seeking in vain for perfect happiness, in some single attainment or possession. This is one reason so many people do not find the happiness in life that they desire; a great many helps to happiness have been provided, but they insist upon isolating one and depending upon it alone, consequently they are disappointed.

We would not make the impression that all helps to happiness here presented are absolutely necessary to the happiness of each individual, but

they will all be found helpful in the experience of different people. Different persons require different helps to happiness, because their wants differ, and these wants must be satisfied, or they cannot be perfectly happy. Even the same individual requires different helps to happiness, at different periods of life. In childhood a toy or doll will fill their cup of happiness to overflowing, but in mature life, much more is needed. In this fact is found another reason so many people are not happy; their desires and wants outgrow their resources for supplying them, and unhappiness follows. If seekers of happiness will only be reasonable in their demands and expectations, and will use the abundant helps to happiness provided, they certainly will be happy.

APPRECIATING OPPORTUNITIES IS HELPFUL TO HAPPINESS

Opportunity is a golden word and represents that which is more precious than glittering gold or sparkling diamonds. One of the very first requisites to happiness is to see and appreciate the golden opportunities of life. We must have opportunity or we cannot hope for happiness. Our abilities and ambitions count for little, unless the door of opportunity is open to us, and he who is alert, and sees and appreciates opportunity, is on the certain road to happiness.

Pliny has well said: "No man possesses a genius so commanding that he can attain eminence, unless a subject suited to his talents

should present itself and an opportunity occur for this development." The same may be said as to our aspirations to happiness. The first thing we want is the opportunity to test our ability to win the fight for success and happiness in life.

Fortunately, we live in the greatest age of opportunity this world has ever known. We are certainly fortunate to be living in this, the Twentieth Century, the best period in this world's history. There never was so good a time to live as the present age. The facilities for usefulness and happiness never were so great as now. People can get much more out of life and put more into it than at any other period in the world's history. The improvements, discoveries, and inventions of these modern times give us facilities for usefulness and happiness never before enjoyed, and it is splendid to live in such an age.

In the days of our forefathers, they lived chiefly on Johnny cake, a hard corn bread baked in the skillet in the old fireplace; we are permitted to feast on hot biscuits and Angel Food. In the days of our fathers they went to the distant mill on horseback, with the grain in a sack, and waited their turn at the mill. We no longer go to mill, but our bread is delivered steaming hot at our doors. In the days of our fathers, plowing was done with the ox-team, to-day it is done by the gasoline engine. In the days of our fathers the grain was cut with the cradle and threshed with the flail; to-day it is cut by the self-binder

and threshed by the steam thresher. In the days of our fathers, clothing was made on the old-time loom and was coarse and ugly; now it comes from the immense steam weavers and is smooth and beautiful. In the days of our fathers they carried water from the distant springs; now we receive the same by turning the faucet in our homes. In the days of our fathers they rode in the ox-cart and farm wagon; now they have the fine carriage and automobile. In the days of our fathers they made long journeys by stage coach; now they go in the automobile or lightning express. In the days of our fathers they drove many weary hours to the distant markets; now the markets are at our doors. In the days of our fathers they did their nightly work by the lamp or tallow candle; now we turn on the electricity. In the days of our fathers they waited months for the message from the fatherlands; now they come at once by cablegram. In the days of our fathers they waited weeks for letters from near-by States; now they come over night and are read the first thing after breakfast. In the days of our fathers they patiently waited for years to have a friendly conversation with loved ones; now we take down the 'phone receiver and talk at will. In the days of our fathers they got their education sitting on split-benches in the log school house; now we are blessed with spacious school houses, fine high-school buildings, and magnificent colleges. In the days of our fathers

the business men crazed their brains adding long columns; now we do the same in an instant by the use of the adding machine. In the days of our fathers all correspondence was done with the hand-made goose quill pen; now it is done with the modern typewriter which makes a half dozen copies at once. In the days of our fathers the printer set his type by hand, a letter at a time; now he uses the wonderful linotype, which casts more than one hundred type in a minute, setting and electrotyping the Lord's Prayer in less than two minutes. In the days of our fathers only the rich could have the benefits of the press; but now all business men find it a powerful agency in promoting business. In the days of our fathers the gospel message was carried on horse-back to the pioneer pulpits; now they use the press, the glad tidings of salvation are sent forth with telegraphic speed, each page becoming a white-winged messenger of peace to those in darkness.

Certainly the advantages of the present age are innumerable, and we who live at the present time should be glad and rejoice because of the splendid opportunities for success and happiness that lie out before us. Who will not say that it is glorious to live in such an age as this? Who could fail to take courage and plan for the proper improvement of such splendid opportunities? Certainly our helps to happiness have never been equaled in the history of this world.

GOOD ASSOCIATES ARE HELPFUL TO HAPPINESS

One of the important helps to happiness is good associates. People are known by the company they keep, and it is always wise to select the best, for if the lower is chosen, it is impossible to rise; but if the best is not agreeable, it is easy to come down. Of course we must live worthy of the best associates, otherwise we will be forced down, and our humiliation will be greater than if we had never aspired to associate with the best people.

While good associates are a great help to happiness, bad associates are as great a source of evil and troubles. Bishop Colbridge has well said: "Be cautious with whom you associate, and never give your company or your confidence to persons of whose good principles you are not certain. No person that is an enemy to God can be a friend to man. He that has already proved himself ungrateful to the Author of every blessing, will not scruple, when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you. A bad man is a curse to others; as he is secretly, notwithstanding all his boasting and affected gaiety, a burden to himself. Shun him as you would a serpent in your path. Be not seduced by his rank, his wealth, his wit, or his influence."

People are very much like rain-frogs; not that

they look like frogs, jump like frogs, or keep up a racket like frogs, but they are creatures of their surroundings like rain-frogs. One time we heard a frog rattling off his little tune up on the grape arbor among the green leaves. We slipped up and got a peep at him, and he was a little green fellow, just like the leaves with which he was surrounded. At another time we heard a rain-frog up on a fence. We found this little fellow to be gray, just like the rail on which he lived. Another rain-frog was seen sitting on a black-oak tree. A close inspection of him revealed the fact that he was a dark colored frog. We came to the conclusion that rain-frogs were the color of their environments, and that their surroundings often changed their color. It seems that they are always the color of the things surrounding them. This may seem very strange, yet it seems to be a well authenticated fact.

People are very much like these rain-frogs. Their character takes the color of their environments. If their intimate associates are good they can be good, but if their associates are bad their character and reputation soon become blackened. Like the rain-frog, to a great extent, they take the color of their surroundings. With all of us this is more or less the case, though we do not like to admit it. This being a fact, it is of the greatest importance that in our selection of associates we should choose only those whose influence will add beauty and accomplishments to our character and promote our happiness.

FRIENDSHIP IS HELPFUL TO HAPPINESS

Man is, by creation, a social being, and must have friends or he can not be happy. Very much of the happiness of mankind comes from association with loving friends. One of the most pathetic scenes is to see friendless men and women walking the lonely paths of life. Such need not be the case, for all may have friends if they but live worthy of them, and show themselves friendly. About the wisest thing that the wisest man ever said was, "A man that hath friends must show himself friendly." (Prov. 18. 24.)

Herein is the secret of the unhappiness of many people; they have no friends, for they will not show themselves friendly. They are unhappy and no one is to blame but themselves.

There seems to be two kinds of friendship in the world, the false friendship and the true friendship. The first is generally a friendship resting on profit, and the second a friendship resting on merit. The first are your friends because they think it pays them to be friendly, the second are friends because they deem you worthy of their friendship. The first friendship is like a rope of sand which may vanish at any time, the second is like a mighty cable that never can be broken. Give to some men ninety-nine times and they are your dear friends, but refuse them the hundredth and they will hate you for it.

One morning when we were in college, we

heard the students talking about Captain Lee's boys, and pretty soon some one exclaimed: "There goes Captain Lee's boys." We were curious to know what had so suddenly brought Captain Lee's boys so prominently to view. They were little chaps who were in the preparatory course, and we had never heard them mentioned on the college grounds before. It seemed so strange that Captain Lee's boys should be so suddenly on the lips of everybody.

In inquiry we heard that Captain Lee had the day before, through some lottery scheme, drawn a fifty-thousand-dollar opera-house in Chicago. It was this that brought his boys so prominently before the students. For a short time Captain Lee had a great many friends. In fact, everybody seemed to be clamoring to show their friendship for him. One of his neighbors, who had never been a special friend to him, took the trouble to ride some distance, at the midnight hour, to notify the captain of his good fortune in drawing so valuable a prize. Everybody was glad to improve the first opportunity to shake the captain's hand and congratulate him on his good fortune.

It seemed to us that the students almost venerated the captain's little boys, so kindly were their feelings toward the great prize-winner. But, alas, some incendiary set the opera-house on fire, it burned to the ground, and many of the captain's new-found friends were burned up with it. His neighbors quit running after him, and we heard no more of Captain Lee's boys. This indi-

cates something of the worthlessness of friendship which is based upon wealth or position of men. If you have such friends, they will forsake you as soon as adversity comes and friends are really needed.

False friends seem to be largely in the majority, but let no person think for one moment that there are no true friends. There have been many such in every age of the world. In ancient days there was David and Jonathan, who were true as steel and were not only ready to sacrifice wealth and authority, but life itself, for each other. In a later age we have a beautiful example of true friendship in Damon and Pythias. "Damon was sentenced to die on a certain day, and sought permission of Dionysius of Syracuse to visit his family in the interim. It was granted, on condition of securing a hostage for himself. Pythias heard of it and volunteered to stand in his friend's place. The king visited him in prison and conversed with him about the motive of his conduct; affirming his disbelief in the influence of friendship. Pythias expressed his wish to die that his friend's honor might be vindicated. He prayed the gods to delay the return of Damon till after his own execution in his stead.

"The fatal day arrived. Dionysius sat on a moving throne, drawn by six white horses. Pythias mounted the scaffold and calmly addressed the spectators: 'My prayer is heard; the gods are propitious; for the winds have been contrary till yesterday. Damon could not come; he

could not conquer impossibilities ; he will be here to-morrow, and the blood which is shed to-day shall have ransomed the life of my friend. Oh ! could I erase from your bosoms every mean suspicion of the honor of Damon, I should go to my death as I would to my bridal. My friend will be found noble, his truth unimpeachable ; he will speedily prove it ; he is now on his way, accusing himself, the adverse elements, and the gods, but I haste to prevent his speed. Executioner, do your office.'

"As he closed, a voice in the distance cried, 'Stop the execution!' which was repeated by the whole assembly. A man rode up at full speed, mounted the scaffold and embraced Pythias, crying, 'You are safe, my beloved friend ! I now have nothing but death to suffer, and am delivered from reproaches for having endangered a life so much dearer than my own.' Damon replied, 'Fatal haste, cruel impatience ! What envious powers have wrought impossibilities in your favor ? But I will not be wholly disappointed. Since I cannot die to save, I will not survive you.' The king heard, and was moved to tears. Ascending the scaffold, he cried, 'Live, live, ye incomparable pair.'"

Let no man think that true friendship is a thing of the past. The world is full of it, and therein is one of the important helps to happiness.

GOOD LITERATURE IS HELPFUL TO HAPPINESS

Are not good books honey-comb from the beehives of industry, handed down to us to sweeten our lives and help us aim to higher attainments of happiness? Are not good books white-winged messengers of love and good cheer, coming out of the past to cheer and strengthen us for the duties and responsibilities of life? Are not good books the golden settings of gems of truth and diamonds of knowledge prepared for our diadems of rejoicing and crowns of victory? Are not good books so many angel gifts sent to sweeten the bitterness of human life? When John the Revelator stood on the Isle of Patmos he saw a mighty angel coming down from heaven, clothed with a cloud; and a rainbow was about his head, and his face was as the sun, and his feet as pillars of fire. And he had in his hand a little book open; John says: "And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey."

Should we not consider all good books as coming from an angel hand and a provision of kind Providence for the promotion of our usefulness and happiness in life? And should we not so cultivate our literary taste that we would always be hungry for them and could eat them up? Mincing will benefit us but little, skimming through the volumes will avail nothing, but we must completely devour them, masticate them well, digest

them thoroughly, assimilate them completely, and appropriate their contents to the increase of our strength and the promotion of our happiness. If this is done, two results will follow—first, we will find much pleasure in reading; books will be to us as sweet as honey, and many happy hours will be enjoyed with them. Second, they will have a refining and polishing influence upon our lives. Money or influential friends will no longer be necessary to introduce us to good society, but intelligence and polish will open the way.

Are not good books so many phonograph records in which men of the past speak to us for the promotion of our prosperity and happiness? We knew a minister of the Gospel, a man of giant stature, and a tremendous voice, who did the singing at his own funeral; not only that, but he continued to cheer the lives of his loved ones by his songs recorded on the phonograph.

You say that a little while ago would have been an impossibility. True, but is it any less wonderful that good books, as so many phonographic records, should speak to us as voices coming from the dead? Those we have known, but who now are on the other side of the Jordan of death, continue to speak to us through books, advising, comforting, and filling us with hope and good cheer.

Dr. Franklin, America's best friend, and a man who went in and out among kings, said his success in life came from reading a book in childhood.

The advantages of book education have been presented by an eminent writer in these impressive words: "Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance or bears a more heavenly aspect than education. It is a companion which no misfortune can depress, no crime destroy, no enemy alienate, no despotism enslave; at home a friend, abroad an introduction; in solitude a solace, in society an ornament; it chastens vice; it guides virtue; it gives at once a grace and government to genius. Without it, what is man? A splendid slave, a reasoning savage, vacillating between the dignity of an intelligence derived from God and the degradation of passions participated with brutes."

While good books are a great help to happiness, bad literature is as great an influence in the opposite direction. One of the greatest evils of this age is the reading of sensational novels and demoralizing literature.

We have no remembrance of reading but one sensational novel. That was when we were about grown. It was a thrilling story and held us spellbound to the end. When through we said: "Well, now what have I gotten from this book?" and the only answer we could give was "Nothing but the bubbles of fancy." It reminded us of childhood days when we used to make soap bubbles in the old walnut horse-trough, and, blowing them in the air through big gypsum

weeds, we followed them in their flight over the horse lot until they burst. Such was novel-reading. We felt that it was a sin to waste precious time in any such way. We said there and then, "This is our last sensational novel." Over thirty-five years have passed since we made that resolution, and we have never regretted having made it. Not only is such reading a waste of precious time, but it disqualifies us for the proper study of substantial literature, art, science, etc.

Not only does sensational novel-reading unfit man for study of substantial literature, but it also unfits him for the every-day duties of life. It makes men and boys visionary and dissatisfied with any reasonable achievement in life. To them the common duties of life are very tiresome, and they want to do some great thing, like the heroes of their stories. They never will have patience to slowly make their way and accomplish the ends and aims of life. Sensational novel-reading familiarizes the mind with crime, and starts many youths on lives of prodigality and crime in imitation of the heroes of the cheap novels they have read.

HONESTY IS HELPFUL TO HAPPINESS

That honesty is helpful to success and happiness few will question. It is generally conceded that "Honesty is the best policy." Why is it the best policy? First, because if you are dishonest, you will get a bad name, and everybody will shun you. A reputation for trickery and dishonesty

will become a barrier to success in any undertaking. "It will be found that the straight line in business, as in geometry, is the shortest, and the shortest way to success is along the honest line." Second, "Honesty is the best policy" because it is right to be honest. This is the true and noble reason for honesty. A man should be honest because it is right, even if it did not promote his own happiness.

The truly honest man will be honest even when he would seem to suffer by so being. "A linen merchant in Coleraine offered the famous Dr. Adam Clarke, when a youth, a situation in his warehouse, which was accepted by him with the consent of his parents. He knew well that his clerk was religious, but he was not sensible of the extent of principle which actuated him. Some differences arose at times about the way of conducting the business, which were settled pretty amicably. But the time of the great Dublin market approached, and the merchant was busy preparing for it. The master and man were together in the folding room, when one of the pieces was found short of the required number of yards. 'Come,' says the merchant, 'it is but a trifle. We shall soon stretch it and make out the yard. Come, Adam, take one end and pull against me.' Adam had neither ears nor heart for the proposal, and absolutely refused to do what he thought a dishonest thing. A long argument and expostulation followed, in which the usages of the trade were strongly and variously

enforced; but all in vain. Adam kept to his purpose, resolving to suffer rather than to sin. He was, therefore, obliged to call for one of his men less scrupulous, and Adam retired quietly to his desk. Soon after the proprietor informed his 'young friend,' as he always seemed proud to call him, that it was very clear he was not fit for worldly business, and wished him to look out for some employment more congenial to his own mind." He did so, and with what result all the world knows right well. Adam Clarke became a prosperous and great man, and his commentaries on Scripture are not surpassed by any man's, living or dead.

INDUSTRY IS HELPFUL TO HAPPINESS

Industry is one of the important helps to happiness. All else being equal, the industrious man is the happiest man. Behold the farmer at his plow, the mechanic at his bench, the merchant at his counter, the lawyer at the bar, the doctor in the sick room, and the minister in his pulpit; are they not the happiest of men?

Some writers have well said: "He that would eat the kernel must crack the nut." "No pains, no gains." "No sweat, no sweet." "They that do nothing are in the ready way to do worse than nothing." "The man who gives his children habits of industry provides for them better than by giving them a fortune."

How strange it is that so many people have

the belief that work is a burden and that idleness means happiness. Many are longing for the day that they will possess sufficient to quit work and take the world easy. They imagine that when that time comes their happiness will be complete. Alas, how many have reached that period of life to find themselves greatly disappointed! Idleness fails to give the happiness they expected and time drags more heavily than ever. The hardest job we ever tried was that of doing nothing. Often we have earnestly prayed that we might cease at once to work and live.

See that bunch of loafers on the street corner. They seldom work, and how they live no one can tell. Are they happy? Nay, nay; the goods boxes on which they sit testify to their restlessness, for they have tried to while away their long hours by whittling them, when there was nothing else on hand to help pass the time. Certainly the idle, yawning, gaping, stretching loafer is not an ideal of a happy life.

Yonder is a company of elderly men in the court yard. They are to be seen there every day. They are retired business men who assemble there daily to tell stories to entertain each other. Are these men happy? This is their ideal period of life when they are able to live without work and expected to be perfectly happy, but are they as happy as when employed in the busy activities of life? Nay, nay; they will all admit they are disappointed in their expectations of happiness in idleness. They now look back to the active years

of their lives as their happiest years. Man is so constituted that he must have something to engage the mind and exercise the body, or he will not be very happy.

ECONOMY IS HELPFUL TO HAPPINESS

Economy is certainly very necessary to the attainment of perfect happiness. Who does not know that the great majority of happy people are economical people, and that many of the most unhappy people are spendthrifts? What is more true than the saying: "He who will not economize will soon agonize?"

The great Dr. Franklin, in writing of economy, says: "Let honesty and industry be thy constant companions, and spend one penny daily less than thy gains; then shall thy hide-bound pocket soon begin to thrive, and will never cry with the empty bellyache; neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner of thy heart. Now, therefore, embrace these rules and be happy. Banish the bleak winds of sorrow from thy mind and live independent. Then thou shalt be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand; for independency, whether with little or much, is good fortune, and places thee on even ground with the proudest of

the golden fleece. Oh, then, be wise, and let industry walk with thee in the morning, and attend thee until thou reachest the evening hour for rest. Let honesty be as the breath of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid; then shalt thou reach the point of happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shalt thy soul walk upright nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds."

What a great thing it would be for the world if everybody would cultivate an intimate acquaintance with the Economy Family. They are lovely people, who carry prosperity and sunshine to all who are intimately associated with them. They are the most friendly and sociable people in the world, and are delighted to know everybody. If anybody fails to enjoy their society, it is no fault of the Economy Family, but wholly their own fault.

Mother Economy is one of the most charming ladies in the world, and it is always a delight to be in her company. Mother Economy's elder brother, whose name is Industry, attends her. He is of vigorous physique and full of energy. He gladly boosts all whom he finds in trouble. To know him is to love and admire him. The happiness of many is the result of his loving helpfulness.

Mother Economy's younger brother, whose

name is Honesty, also is continually seen in her presence. He is somewhat reserved, but when once known is found to be pure gold. Many people are somewhat doubtful as to his ability to aid in the promotion of happiness, but when they once test his friendship they doubt no more.

Mother Economy's younger sister, Patience, also lives with her. She is a sweet, modest young lady, the pride and joy of all who know her. Her oldest daughter, Independence, is the picture of health and beauty, delightfully interesting, and the ideal of all who know her. Her oldest son, Prosperity, is a manly, high-minded fellow, but exceedingly friendly and sociable with all classes of people. Her youngest daughter, Felicity, is of angelic form and demeanor, the pride of the home and a great favorite with all who know her.

SELF-CONTROL IS HELPFUL TO HAPPINESS

Self-government is said to be the best of all government, and it certainly is a great help to happiness. Solomon says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16. 32.)

Peter the Great said: "Alas, I have civilized my own subjects; I have conquered other nations, yet I have not been able to conquer myself."

There are a whole lot of people in this world

who need watching, but the fellow that you need to watch the most is the fellow who lives within. If he should get on a tantrum, he could make you more trouble than anybody. Be very careful that he does not get the advantage of you, or he surely will get you into a peck of trouble.

There is no telling what foolish things he may do if he gets in a rage, and gets beyond your control. Most of the troubles of many come from not properly controlling the fellow within. He often breaks up homes and makes all kinds of trouble with neighbors. If you can only master him, you can get along all right with everybody else. But you had better not undertake that task alone, and in your own strength, or you will utterly fail. It takes Divine help and much of the grace of God to do that, and don't you forget that.

If you conquer self, you are on the high road to success and happiness, but if you let the fellow within get beyond your control he is as dangerous as a runaway automobile. Early one morning one of the fast sporty young men of St. Louis started out through Forest Park in his brother's favorite automobile for a morning spin. He was a man well experienced in automobile sport, having run several races and come out second best more than once. The auto in which he rode that morning was bran new, of light make, and he was delighted with the ease with which he could speed along the smooth driveway. Coming to the boulevard and seeing a long stretch clear be-

fore him, he let his machine out at full speed, going westward toward Blair's monument. On reaching the monument, he took the road to the left and went on down the incline at a rapid pace. All went well until he came to where the road forks near the park-keeper's cottage. At this point he undertook to turn out the road that leads under Wabash bridge. He applied the brake and gave a short turn to the lever; he lost control, the automobile was coming in collision with a telegraph pole. He braced himself for the shock, but the next instant the machine went crashing against the post and he went headlong from his seat, striking the post, and falling helpless to the ground. The machine striking the post, rebounded twenty feet and lay a complete wreck. Immediately there was an explosion and the once beautiful automobile went up in flames. The burning automobile soon attracted the attention of the mounted police, who came to the rescue, taking the suffering man away to the hospital, more dead than alive. All this trouble came to this young sport by his reckless driving. By his great speed he lost control of his machine when he came to the turn in the road, and an automobile in flames was the result.

Was not that runaway automobile on fire a good illustration of the persons who let passion get control of them and land them into all kinds of trouble? This certainly is a true picture of a soul on fire with evil passion which has gotten beyond all control. If men would be happy they

must conquer anger, jealousy, hatred, and all evil passions, and this will require watchfulness and much of the grace of God.

SELF-CONFIDENCE IS HELPFUL TO HAPPINESS

A certain degree of self-confidence is necessary to success in every avocation of life. Many fail and are very unhappy for lack of self-confidence. God pity the despondent and discouraged people who are thereby unfitted for success and happiness in life! Alas, how many such are found among the children of men!

But is there any good reason for this lack of self-confidence? True, they have many difficulties, but that is the common lot of men, and if others succeed, why cannot they? True, they have had disappointments, but that also is common to humanity, and others have surmounted them, attaining success and happiness, and why cannot they?

If men are lacking in self-confidence, it is generally from an over-estimate of the difficulties before them, or from an under-estimate of their ability to overcome the obstacles in their way. Many noble and talented men and women fail in their lifework by an under-estimate of their possibilities. Even the grand old prophet, Elijah, lost confidence by supposing he stood alone before the hosts of idolatry. He ran away and wished that he might die. God had to call the inex-

perienced young man, Elisha, from the field to take Elijah's place. At that time God had seven thousand people who had not bowed the knee to Baal. This illustrates the folly of under-estimating our possibilities in life's work.

It matters not what our avocation in life may be, we have a right to ask and expect Divine help, so long as our aim is not inconsistent with Divine requirements. It cannot be expected that God will empty the horn of plenty into our laps, without any effort on our part, or that he will perform miracles for our benefit, but under the regular laws of nature and course of events, he can so strengthen us, give us wisdom, and so bless our efforts as to crown our efforts with success.

While it is well to take the inward look and outward look, it is also well to take the upward look, and say with Paul: "I can do all things through Christ, which strengtheneth me." The layman, as well as the minister, has a right to expect Divine strength for the work of life. It is a well known fact that God helps the latter in a marvelous manner, and why will he not do as much for the former?

God can make great merchants, physicians, and other useful men out of very poor material, if they will but let him. If God helps the preacher, why will he not also help the farmer, merchant, mechanic, manufacturer, physician, etc.? He needs all these as well as preachers, and he certainly will help all who trust him.

As already indicated, some people lack self-confidence, because they over-estimate the difficulties to be overcome. This has made many a good man faint-hearted and unhappy. Of the twelve choice men sent to view the Land of Promise, ten brought back an evil report, saying there were walled cities and great giants there, and Israel could not go up and possess the land. Because of their over-estimate of the difficulties before them, they wandered in the wilderness forty years, and only two of them ever entered Canaan. So it is to-day, many people lack confidence because of an over-estimate of the difficulties before them, and they continue to dwell in the wilderness of doubt and despondency, when they should at once go forward to success and happiness.

Be it far from us to encourage egotism, or self-exaltation, these are despicable in any one, but there is a certain degree of self-confidence necessary to the success and happiness of every person.

PATIENCE IS HELPFUL TO HAPPINESS

Patience cannot be over-estimated as a help to happiness. It has been said: "All comes right to him who can wait." And the Scripture says, "Let patience have her perfect work, that we may be perfect and entire, wanting nothing." It is here plainly taught that if we only have patience, we shall want for nothing.

How much of the unhappiness of life comes

from losing our patience and clamoring for immediate results. One has well said: "Progress of the best kind is comparatively slow. Great results cannot be achieved at once; and we must be satisfied to advance in life as we walk, step by step." "To know how to wait is the great secret of success." "We must sow before we can reap, and often have to wait long, content, meanwhile, to look patiently forward in hope; the fruit best worth waiting for often ripening the slowest. It is always a mark of short-sightedness and of weakness to be impatient of results. Thus true growth is often baffled; like little children who plant seeds in their garden, and grub them up to see how they grow and so kill them through their impatience."

We once heard a railroad employee say he would like to be a farmer if it were not so awful long until "pay day." There is one lesson that many of us must learn, and that is, that in many avocations it is a long time until pay day, and we must have patience to wait. O, how many make themselves miserable by becoming impatient and registering their complaints against everybody, not excepting the Almighty! He makes it too hot or too cold, too wet or too dry, and we are constantly complaining about the weather, as well as other things.

"A merchant was riding home with a knapsack full of money behind him; it rained heavily, and he was wet through and through. He complained bitterly that God gave him such bad weather

for his journey. His way led him through a thick wood. Here with horror he saw a robber, who pointed a gun at him and pulled the trigger. He would have been killed without a chance of escape, but, owing to the rain, the powder had become damp, and the gun did not go off. The merchant put spurs to his horse, and escaped the danger. Then he reflected on his folly in grumbling at the very Providence which saved his life."

Is it not true that much we grow impatient over is really for our own good, if we only knew it? Bishop Horn has given some of the benefits of patience in these impressive words: "Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age. Behold her appearance

and her attire! Her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud; and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the dove's for meekness, and on her brow sits cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a scepter in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble, contrite heart, and her kingdom is the kingdom of peace."

CONTENTMENT IS A HELP TO HAPPINESS

Contentment is an acquiescence in the will of God concerning our lot and portion in this life. It is the duty of all to be content in whatsoever state they are. Paul says: "I have learned in whatsoever state I am, therewith to be content." (Phil. 4. 11.)

Contentment is the handmaid of godliness; they should always go hand in hand. Scripture says: "Godliness with contentment is great gain." The more contentment we have the more godliness, and the more godliness the more contentment; they mutually help each other. "Be content

with such things as ye have, for he hath said, I will never leave thee nor forsake thee. So that we may boldly say the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13. 5, 6.)

Do not suppose that God commands contentment simply because he has authority to do so, for it is required because it is best for us. Some writer has said: "Contentment is the best food to preserve a sound man, and the best medicine to cure a sick man. Contentment will make a cottage look as fair as a palace. He is not a poor man who has little, but he is poor who wants much."

Contentment is helpful in gaining earthly treasures, because that is not to be quickly accomplished as a rule, but contentment is most useful in reducing the amount of treasure wanted. Happiness is not so much in the amount of treasure we possess as in being content with what we have. Contentment says if we cannot have what we would like, we will be content and happy with what we have. He who cultivates a contented spirit is certainly on the road to happiness, and he who cultivates a discontented spirit is as certainly on the road to unhappiness and grief.

An old writer has well said: "The discontented is ever restless and uneasy, dissatisfied with his station in life, his connections, and almost every circumstance that happens to him. He is continually peevish and fretful, impatient

of every injury he receives, and unduly impressed with every disappointment he suffers. He considers most other persons as happier than himself, and enjoys hardly any of the blessings of Providence with a calm and grateful mind. He forms to himself a thousand distressing fears concerning futurity, and makes his present condition unhappy by anticipating the misery he may endure in years to come."

Is it not a lamentable fact that much of the unhappiness of life comes from people getting too big for their jobs? The laborer is too big for his job, and he fumes and frets because he believes himself worthy of something better, and is not satisfied to patiently await promotion. The mechanic is too big for his job, and longs for something more restful and lucrative. The farmer is too big for his job, and feels that farm labor is degrading and compensation too uncertain. The ordinary merchant is too big for his job, and cannot patiently await the coming of fortune in the ordinary way, but has visions of great department stores which shall bring wealth more quickly. Even the ministers of the Gospel, who should preach contentment, sometimes get too big for their jobs.

GRATITUDE IS HELPFUL TO HAPPINESS

Gratitude is a due appreciation of favors received, and is a very important help to happiness. There are two reasons why gratitude is necessary to human happiness; one is internal and the other

is external. If a man is not grateful for favors bestowed, it shows a littleness and lack of manliness that must destroy self-respect and produce a certain degree of self-condemnation. If a man is not grateful for favors received, it brings upon him censure, contempt, and isolation by society. With most people, none are more contemptible than those who are always drinking in favors, as a sponge drinks in water, but are never satisfied, and never show any appreciation of what they receive. Such people may expect to be left severely alone and thereby have their happiness destroyed.

What the Dead Sea is in the natural world, the ungrateful man is in the social and spiritual world. Year after year it swallows the stream of fresh water coming down the Jordan River, yet it is never full, and never improves, but conveys its death-dealing properties to all water coming into it, so that nothing can live therein. Such is the ungrateful person, he is never satisfied; though streams of blessing are continually flowing into his life, he is filled with ingratitude and does nothing in return for favors received.

Dr. South has said: "The only voice of ingratitude is 'Give, give!' But when the gift is once received, then, like the swine in his trough, it is silent and insatiable. In a word, the ungrateful person is a monster which is all throat and belly—a kind of a thoroughfare or common sewer for the good things of the world to pass into; and of whom, in respect of all kindnesses conferred

on him, may be verified that observation of the lion's den, before which appeared the footsteps of many that had gone in hither, but no prints of any that ever came out thence."

Much of the lack of gratitude comes from false notions as to what is due us in this life. Many people have an idea that the world owes them a great deal, and if they do not get all they wish, they are very much dissatisfied. Their coming into the world is very much like a child coming into a toy store. It claims all in sight, fills its arms, and cries because it cannot hold more. Just so with some men. They seem to want all that is in sight, and are ungrateful, no difference how much they get. The first thing such people need to learn is that God does not owe them anything. The debt is coming from man instead of God. Man has done nothing, and can do nothing, to put the Almighty in debt to him.

AFFECTION IS HELPFUL TO HAPPINESS

That love is a help to happiness has never been questioned. Indeed, he dwells within every happy home on the face of the earth, and none are really happy without him. When love comes in at the front door, hatred, envy, strife, and gloom go out at the back door, never to enter again while love remains there. Love is of noble birth and heavenly origin. The glory of his personality no words can describe. He is as an angel of light dwelling among the children of men.

But one imperfection has ever been attributed

to love, and that is the saying that he is sometimes blind. That being conceded, it is well for all who have important business dependent upon him to exercise judgment and watchfulness, lest they be led into obligations which they shall afterwards regret especially in marriage.

Henry Ward Beecher speaks of the supremacy of love in these impressive words: "Love, amid the other graces of this world, is like a cathedral tower, which begins at the earth and at the first is surrounded by the other parts of the structure. But at length, rising above buttresses, wall and arch, and parapet and pinnacle, it shoots, spire-like, many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So love here is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night and of darkness, when it will shine, luminous, against the sky of eternity."

Also a Mr. Miller has said: "If an angel were to fly swiftly over the earth on a summer morning while the early dew of heaven rested on the flowers, and go into every garden, the king's, the rich man's, the peasant's, the child's, and were to bring from each one the choicest, loveliest, sweetest flower that blooms in each, and gather them all into one cluster in his radiant hands, what a beautiful bouquet it would be! And if an angel were to fly swiftly all over the earth,

into every sweet and holy home, into every spot where one heart yearns over another, and were to take out of every father's heart, and every mother's heart, and out of every heart that loves, its holiest flower of affection, and gather all into one cluster, what a blessed love garland would his eyes behold! What a holy love would this aggregation of all earth's loves be!"

When we consider the lofty character of love, and remember his wonderful helpfulness to man, it would seem that he could have no opposition in his work, nor enemies under the sun; yet there is a whole bunch of fellows who are constantly antagonizing love. Among them are anger, hatred, revenge, envy, and jealousy. Love will have no fellowship with these, and if any one of them is admitted into the heart love goes out.

Anger often undertakes to surprise the keeper of the citadel of the soul, and in a mighty rage hurl love from his throne. Alas, how often does he succeed! Hatred comes with a persistency worthy of a better cause, and clamors for possession of the citadel of the soul.

Revenge comes red hot and will wreak vengeance upon innocent victims or die. Envy and jealousy, twin sisters, come with the cunning of the fox to steal away our peace and happiness by banishing all love from the precincts of the soul. Let us ever be on the watch that we may protect love in the citadel of the soul; eject all intruders, for love is one of our chief helps to happiness.

GENEROSITY IS HELPFUL TO HAPPINESS

Some people think that generosity leads to the poorhouse, but that is a mistake. It leads to prosperity and happiness. True, it may, to some degree, diminish our fortunes, but in return it gives us a satisfaction and happiness that fortunes could not give. The thought of having benefited and increased the happiness of others gives more real happiness than the thought that we possess the amounts given to others.

It is said: "A lady visited New York City, and saw on the sidewalk a ragged, cold, and hungry little girl gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet, desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the lady full in the face, and, with artless simplicity, said, 'Are you God's wife?'" Was that not far more satisfaction than the possession of what she had given away? No, generosity is not God's wife, but she is one of the most charming daughters of Mother Love. Mother Love has no other child of which she should feel more proud than of Generosity. She is the world's ideal of big-heartedness. She

walks forth in majestic splendor with a halo of glory about her head, and with warm heart and open hand blesses mankind. She is the very opposite of penuriousness and stinginess.

What better illustration of her beneficence can we find than the moon, our queen of night? The moon borrows all her light from the sun and reflects it to the earth. While she goes forth in her queenly splendor across the heavens illuminating the pathway of the children of men and calling forth their admiration, she shines with a borrowed light. If the sun were to be darkened, her light would be cut off and her glory would be departed. So Generosity shines with a borrowed light. Her gifts all come from the beneficent hand of our Heavenly Father. The glory for giving we should never claim, but the pleasure of giving we may all enjoy. Who would not rather be Generosity, scattering flowers of happiness among men, than be a penurious, stingy skeleton hugging his bags of gold?

COURTESY IS HELPFUL TO HAPPINESS

Courtesy is nothing more than being polite and obliging; it is a help to the happiness of both parties concerned. Every man feels the better by being shown the courtesies of life, and every man is the happier by having shown them.

Certainly it can be no pleasure to men to pass each other in silence, as the brutes of the field, yet there are some people who are, or seem to be,

entirely void of courtesy, showing no more respect for each other than a monkey, a moose, or a high-headed goose. Some human beings actually move about each other like bears in a cage, never noticing each other, except to growl occasionally.

Certainly every man can be courteous, for it costs nothing, and is within the ability of all. William Wirt, writing to his daughter, said: "I want to tell you a secret. The way to make yourself pleasing to others is to show them attention. The whole world is like the miller at Mansfield, 'who cared for nobody,—no, not he,—because nobody cared for him.' And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment—at the table, in the field, walking, sitting, and standing."

While the motive for courtesy should be happiness to others, it often proves quite profitable to ourselves. A very ordinary-looking man once entered the capitol at Washington, D. C., and inquired for a certain Senator. For some time no one took any interest in him and his search for the Senator was in vain. Finally, a certain employee addressed him most courteously and

went to no little trouble to find the man he wanted to see. That man proved to be the president of a great Western railroad, and, before departing, made an engagement to meet this courteous employee, and gave him a job at double the salary he was getting at Washington. He is now one of the head men of that system, and all because he was courteous.

Courtesy is a debt we owe to everybody, regardless of the returns we may expect. Failing to discharge this duty sometimes gets us into very embarrassing predicaments. When a young man we tried the life of a book agent for about two weeks, and we would advise all young men to take an apprenticeship at that business for that length of time at least. It gives a splendid opportunity to see the ugly side of human nature. In that two weeks we met all kinds of people, good and bad, polite and impolite, courteous and hateful. Many a time did we get the door shut in our face, and we were very fortunate if the raving dogs were not turned loose upon us. Many who were considered very nice people would become very angry on the first sight of a book agent. One of these, whom we never forgot, was Farmer John. He was plowing corn in the branch bottom when we appeared. He and the hired man were sitting on their plows resting their horses. He watched us come across the field until we were in speaking distance of him, when he slapped his horse with the lines and started off. We tried to reason with him, but

with angry shaking of his head, and vehement gesticulation, he drove away from us.

We thought, "Well, old fellow, go, if you will; but since you are so smart, we will get even with you by putting one of those books in your house, just to show you that we can." We went out to the road and hastened over the hill to his house, determined to sell his wife a book before he could get there. We proceeded to explain the wonderful merits of our book, and soon consummated a sale. Just then we heard some man come in on the back porch, and we got ready to make tracks in the other direction, supposing that Farmer John was upon us. Fortunately for us, it was the hired man, and we got away before the man of the house could get there.

Years passed by, fortunes were reversed, and Farmer John, as a poor man, lived in a tenant house on our farm. One day as we were working with a reaper, we said, "John, do you remember that book agent who came to you when you were plowing corn in the branch bottom?"

"Yes," said he, "I remember that very well."

"You treated him pretty bad, didn't you?" said I.

John admitted that he did.

"Well," said I, "do you know who that agent was?"

"No, I do not," said he. "Do you?"

We told him that we did, and that his landlord was that agent.

He was very much surprised, and greatly re-

gretted that he did not show even a book agent the common courtesies of life.

It is always best to be courteous to all men, even those in the lowest walks of life. Who can tell when the fortunes of life may be reversed? Besides, courtesy is a debt we all owe to humanity.

KINDNESS IS HELPFUL TO HAPPINESS

Kindness is helpful to the happiness of both recipient and giver. Who does not feel happier on showing kindness to others, and who does not feel happier on receiving the manifestation of kindness? Deeds of kindness shown in the little things of life constitute man's chief happiness. Many are not able to do any great things for others, but all can find abundant opportunity of showing little deeds of kindness which will add much to the happiness of mankind.

An old writer has said: "In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly,—and the opportunities of doing kindnesses, if sought for are forever starting up,—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that whenever a great sacrifice is called for he shall be ready to make it, will rarely be loved. The likelihood is, he will not make it; and if he does, it will be much rather for his own sake than for his neighbor's. Many persons, indeed, are

said to be penny-wise and pound-foolish! but they who are penny-foolish will hardly be pound-wise; although selfish vanity may now and then for a moment get the better of selfish indolence; for wisdom will always have a microscope in her hand."

As to kindness as a help to happiness, Dr. Gunn says: "Kindness will go further and bring us more happiness in this world than all the haughtiness and asperity we can possibly assume." How much easier, too, it is to act kindly and naturally to our fellow men, and even to the domestic, useful and faithful animals about us, than to effect a rude and boisterous demeanor, which is sure not only to make others despise us, but on reflection to cause us to despise ourselves. A kind, a sympathizing word from the lips falls like oil upon the ruffled waters of the human breast. And this is the great secret in the success of business, why some are successful and others unfortunate. An indelible motto should be impressed on the mind of every sensible man, who would wish to pass through life successfully,—that honey catches flies, but vinegar never. Nothing is more valuable, that is so easily purchased, than good nature. A man with a pleasant disposition finds friends everywhere, and makes friends where people of a contrary nature see only enemies. Good nature is one of the sweetest gifts of Providence; like the pure sunshine it gladdens, enlivens, and cheers in the midst of anger and revenge. It is good nature

that elevates, purifies, and exalts; but the reverse that degrades, debases, and destroys. Who will not strive to possess this glorious trait of character?

“The heart is easily overcome by acts of kindness. A kind word may fall like drops of rain upon the drooping flowers. Every kind act you bestow will have its influence and eternity will reveal it. I am convinced that there never yet was an instance in which kindness has been fairly exercised but that it has subdued the enmity opposed to it. The first effort may not succeed, but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and it will soon become beautiful with every flower of tenderness. Let any person put the question to himself, whether under any circumstances he can deliberately resist continued kindness, and a voice of affection will answer, ‘That good is omnipotent in overcoming evil.’”

If the angry and revengeful person would only govern his passions and light the lamp of affection in his heart, that it might stream out in his features and actions, he would soon discover a wide difference in his communion with the world. A kind word, an obliging action, even if it be a trifling one, has a power superior to the harp of David in calming the billows of the soul.

“Every great and noble feeling which we exercise, every good action which we perform, is a round in the ladder which leads to God. How delightful it is to scatter the blessings of benevo-

lence over the habitation of distress ; to raise the drooping head of pining worth ; to minister to the poor widow and friendless orphan ; to promote the industry of the poor ; to bestow rewards on the children of labor, and to search into the cause of sorrow and distress. Men think very little of the value of a bow, or a smile, or friendly salutation, yet how small the cost, how often great the return. By a few soft words and pleasant looks enemies have been made friends, and old attachments renewed that had been annulled for years. A smile ; it beams upon the lover's heart like a ray of sunshine in the depths of the forest. A nod, a kindly look ; it has gained more friends than wealth and learning put together. A grasp of the hand ; it is more potent in cementing the ties of affection than all feelings of self-interest."

MONEY IS HELPFUL TO HAPPINESS

Some may be surprised when we say that money is helpful to happiness, for they have the impression that Scripture condemns the use of money. It does nothing of the kind. It says, "The love of money is the root of all evil," but it does not say that money is evil. If men love money to the sacrifice of principles, such love is an evil, but the money itself is not evil.

The Master sanctioned the use of money by allowing Judas to act as treasurer of the school of disciples and take charge of money carried for

their use. Also the Savior approved of the use of money when he had Peter fish money out of the Sea of Galilee to pay his tax. It is not the use of money, but the abuse of money that is condemned in Scripture.

Speaking of money, John Wesley, the founder of Methodism, says: "Get all you can without hurting your soul, your body, or your neighbor."

That money properly used is a very great blessing and a great help to happiness is a fact well established by the experience of mankind. There are many physical and intellectual wants of man that can be satisfied in no other way but by the use of money, and these wants being unsatisfied men cannot be perfectly happy.

The unfortunate thing about this money question is that so many people rely upon money alone for happiness. This is a fatal error, for there are many needs of man that money cannot supply. Many wear out their bodies and distract their minds to accumulate a certain amount of money, supposing that thereby they will be perfectly happy. Many times they give up in despair, but when they succeed they are disappointed to find that money cannot give perfect happiness.

Man has a spiritual nature which must be satisfied in order to be happy, and money cannot provide for spiritual wants. Happiness is not altogether a matter of external surroundings, but is largely a matter of internal conditions. Money can benefit only the outward man, while the

wants of the inward man must be met in other ways, as we shall notice more fully elsewhere.

Another mistake made by many is that of expecting to get money for nothing. They wait for something to turn up that will make them independent, instead of getting out and turning up something by which they can realize the desired money. If men would have money, they should expect to earn it, for as a rule that is the only way to get it.

One summer day, between the hours of twelve and one, a large crowd of people were seen to gather in front of one of the leading retail stores in St. Louis. So great was the crowd of excited men that they blocked the street out as far as the street-car track. The crowd all wore new straw hats of the same make, and judging from the excited manner in which they all ran at each other and interrogated each other, one might have concluded that some lunatic asylum had suddenly emptied itself into that street. They were all running about in the most frantic manner and asking each other the question: "Are you the man with the fifty-dollar bill." A reign of pandemonium prevailed as the crowd rushed madly at each other and screamed: "Are you the man with the fifty-dollar bill." One might have well concluded that they were all raving crazy over the money question, but they were not. They simply had an eye to business and were following a very general desire to get something for nothing.

That store management had advertised to give a genuine fifty dollar bill to any man or boy who would come there at that hour and ask the man who had the fifty-dollar bill for it. Of course they could not tell which man had it, so they asked every man they met, hoping thereby to secure the money.

This uproar had continued for about a half hour, when a young student noticed a man rushing about asking the question with unusual vim, so he rushed up to this person who seemed so anxious to get the money and asked him if he were the man with the fifty-dollar bill. The man suddenly stopped, took the student into the store, and gave him the fifty-dollar bill as they had promised to do in their advertisement.

That proved to be a successful advertising scheme, and it made one person very happy, but hundreds went away feeling a degree of disappointment. There is a very large class of such people who are always looking for a chance to get something for nothing and they are generally disappointed.

TEMPERANCE IS HELPFUL TO HAPPINESS

But few things are more essential to happiness than a temperate life. Dr. Franklin well says: "Temperance puts wood on the fire, meal in the barrel, bread in the cupboard, money in the purse, credit in the community, contentment in the

house, clothes on the back, and vigor in the body."

Temperance proposes to lavish blessings upon its devotees, and also destroy the serpent of intemperance. One Sunday afternoon, we, with our nephew, were sitting in the parlor with some ladies, when a serpent appeared in our midst. One of two things must be done at once, either we must kill that snake or persuade the ladies to let it stay in the parlor. This was doubtless his snakeship's first appearance in society, and he was somewhat embarrassed, but not more so than the ladies. We might have undertaken to console them by telling them that snakes were as harmless as poodle dogs, and insisted on not disturbing him, but we thought it safest to kill him at once.

Do you say those ladies never could have been reconciled to that blue racer and have been made to think it nice to have such things in the parlor? Well, perhaps not, but fashionable society has become reconciled to that which is just as unreasonable. They welcome the serpent of intemperance into their homes and think it the latest fad to pet him as he lurks in the wine glass in their parlors. In fact, many fashionable people think they cannot have a real swell party without the serpent of intemperance being present in the parlor.

If we had detained that serpent in the parlor with our sweethearts that Sabbath afternoon, the worst he could have done would have been to

poison and destroy their physical bodies, but if this deadly serpent of intemperance is not excluded from the parlors of our land he will not only destroy the young manhood and womanhood of our land, but what is worse, he will send their never-dying souls to perdition. May God awaken the people of this nation that they may see the awful consequences of introducing wine and other intoxicants into the homes of the nation!

This picture is not overdrawn. If all the serpents of the world were combined in one it would not equal the serpent of intemperance. He has the hideous qualities of them all. Yes, he is a blue racer, spreading adder, rattlesnake, copperhead, moccasin, viper, and all others combined into one, with the deadly poison and peculiar characteristics of them all. The blue racer is above all others noted for its running ability. It is said there are but few things in nature that can beat him. He fitly represents that dread serpent intemperance, which is indeed a blue racer. It seems that none can ever get ahead of him. Many years ago fourteen missionaries took a vessel to Africa, expecting to get out of reach of him, and lead that savage people to Christ. To their great surprise two thousand barrels of whiskey were unloaded from the vessel on which they had made their journey. This blue racer had outrun them, and been poisoning the natives long before they arrived.

Some years ago there was a great race for the

possession of homes in Oklahoma, and this blue racer beat them all, yes, even the preachers. It's pretty hard to get ahead of the preachers, but he can do it, and he was there ready for business long before the preachers got there.

There was a race to the Klondike for the possession of the gold fields—laborers, mechanics, merchants, doctors, lawyers, and statesmen were in the race, but this blue racer was ahead of all, and was there ready for his deadly work when the others arrived.

Another great race to our new possessions in the Atlantic and Pacific has been made. The blue racer of intemperance outran them all, even by water. Others may follow the flag, but he is there and ready for business when the others appear. This blue racer has got the world beat—preachers, merchants, doctors, lawyers, mechanics, sports, and all. When he gets on the long stretch for the almighty dollar, everybody else gets left. How long will this continue to be true?

The serpent of intemperance is a copperhead. The copperhead is one of the most poisonous of serpents. He is noted for his sly cunning and foxy nature. He lives mostly in holes in the ground, and when he is out of his safe retreat, and is disturbed, he immediately enters his hole and seems to take his hole in with him, so it is very difficult, indeed, even to find his whereabouts. For this reason he is a fit type of the serpent of intemperance, whose blind tigers are so difficult to find, and who, when pursued, seems

to enter his hole and take his hole in with him. All that is sneaking, cunning, and deceptive in the copperhead, finds its parallel in this serpent of intemperance.

Intemperance is a spreading adder. The spreading adder is well named, for there seems to be no limit to his spreading capacity. Well do we remember how in boyhood days we used to plow him up in the wheat field and call brothers Ben and Jim to help clod and tantalize him to see him spread himself. Every clod that hit him made him run out his fiery tongue and spread himself a little wider. It seemed like his flesh and bones were all of rubber and he would not cease to spread himself until almost as flat as a pancake. We never saw anything to equal him, except the serpent of intemperance. It is an old-time spreading adder, which acts in the same way this snake did, the more he is pelted the more he seems to spread himself. The old-time temperance societies pelted him for years with solemn vows, but still he spreads. The Woman's Christian Temperance Union deluged him with clods of moral suasion, but still he spreads. Anti-Saloon Leaguers pelted him with hard clods of legal suasion, but still he spreads. City corporations pricked him with municipal taxation, but still he spreads. The national government annoyed him by pasting him over with revenue stamps, but that only makes him spread himself more and more. Last of all, the Carrie Nation smashers go forth with their hatchets to smash

him, yet he continues to spread, in spite of all their efforts. The spread of this adder of intemperance will never be stopped until the prohibition ax cuts off his tail just behind his eyes. Anything short of this can only be compared to our clodding the old spreading adder. It may annoy him, anger him, impede his progress, but it will never stop his spreading.

Some boys used to think the tail was the most dangerous end of a snake, and if they could cut that off, he would become harmless, or if they could get a firm hold of his tail they could handle him with impunity. Many a foolhardy boy has tried this to his sorrow. A good many temperance people make the same mistake about this serpent of intemperance. They go to work on the wrong end ; instead of cutting off his head by legal prohibition, they continue to monkey with his tail, trying to regulate it by license and taxation.

One reason why the serpent of intemperance is not destroyed is because many people are not afraid of it. They have often lost their best friends on earth by the bite of the serpent, yet they claim it will do no harm if properly handled. They continue to take the risk until it is too late, and they fall victims of his life-destroying poison.

Another reason why this serpent is not destroyed is because many people do not care how many others fall victims of his bite just so their families escape. So selfish are they that to save a few paltry dollars taxation, they are willing to

license him to destroy all their neighbors who come within his power.

A third reason this serpent is not destroyed, is because it is protected by law. Yes, it is a lamentable fact that the law is the strong shield that protects this serpent. Had it not been for the law's protection, he would have been destroyed long ago. Behold the serpent of intemperance thrice encircling this great world and constantly drawing more tightly his deadly coil! See his wide-open mouth extending from Cuba to Canada, and hear his sickening serpentine hiss that echoes through the mountains of this terrestrial sphere! See his great distended eyes protruding from his head and extending higher than Mount Washington or Pike's Peak! Look at his long, forked, fiery tongue extending across the Alleghenies, Mississippi Valley, Rocky Mountains, and out over the Pacific Ocean, encircling the Hawaiian and Philippine Islands! See his poisonous fangs shooting forth streams of liquid poison a thousand times larger than the combined streams of a thousand fire engines! Behold the thousands of deluded souls rushing headlong into his wide-open mouth! See more than three hundred thousand liquor dealers and manufacturers helping on this hellish work of destruction! Hear the cries and groans of the millions of poor drunkards, as they writhe in the last agonies of lost manhood! Yet this awful monster is protected by law.

Is it not a fact conceded by all that intemper-

ance causes more want and poverty, pain and suffering, sorrow and grief, than all other causes combined? If temperance people can but destroy this evil, will it not truly be one of earth's greatest helps to happiness?

RELIGION IS HELPFUL TO HAPPINESS

We are well aware that with many people religion is the last thing they will look to for happiness. They have the impression that religion makes people very sad, long-faced, and gloomy, and that it deprives men of many of the pleasures of life. This is a very great mistake and should, by all means, be corrected. However, it is no marvel that many people have such impressions, for much Christian work is attended with such solemnity and sadness, and much Christian testimony has so little sunshine in it, that people very naturally get the impression that religion is very gloomy, and it becomes repulsive to them.

Are there not a great many people repulsed and turned against religion by the long-faced, solemn, and sad professors who put so much gloom in their Christian effort, that they utterly fail? A little cheerfulness and sunshine would be far more successful. Again we often see people turned against religion by the sad and gloomy testimonies of God's people. They tell of their crosses, troubles, and temptations so much, and say so little about their peace and happiness, that people who hear them conclude that religion has brought them a lot of trouble, and must be a very undesirable experience.

True, there are crosses in Christian life, but they are blessings in disguise. When we take up the cross, it always brings happiness. True, there are troubles in Christian life, but not half so many as in a life of sin. Religion shields men from troubles, while sin always gets them into trouble. True, there are temptations in the Christian life, but not near so many as in the life of sin. All the difference is the sinner goes along willingly, while the Christian resists it.

We once saw the sheriff taking a man to jail. The prisoner was smoking, talking, and laughing; people would think him the happiest man on the street, but he was not half so happy as the men who had not violated the law. So, as Satan takes bad men to the eternal prison, they may seem happy, but they are not half so happy as the Christian.

Men never make a greater mistake than when they think religion is a gloomy thing, intended to meet the wants of people at death. It is in life that man needs religion most of all. If there were no hell to shun, or heaven to gain, religion would still be a human necessity. It is intended especially to make men happy in life.

We do not say that religion is all that is necessary to human happiness, as do some. But we do say that there is nothing that is so important as it, and that no person can be perfectly happy in this life without it.

Religion alone can cancel our debt of sin. What is there in this world that is more to be dreaded than debts, and what makes more un-

happiness among men. There are but few things that crush the life out of one like a burden of debt. They break our spirit, crush our ambitions, destroy our homes, and drive us to despair as nothing else can do. Some debts are worse than others. Most people think that surety debts are the worst debts in the world and the hardest to pay. They are bad enough, the Lord knows, and we pity those who are so unfortunate as to have them to pay. But there is another kind of debt that is still worse than surety debts, and that is the debt of sin. This is indeed the worst debt in the universe of God, for we can get rid of all other debts before or at death, but death can never release us from the debt of sin. We all have a debt of sin and unfortunately we have not the ability to pay it. But we have one consolation, and that is that the Lord Jesus came to earth to pay that debt of sin for us if we will but believe on him.

Many refuse to let Christ in when he knocks at the door of their hearts for the express purpose of paying their debt of sin. These people are like the poor tenant woman of whom we once read. She could not pay her rent and her landlord was about to put her out of his house. Her pastor heard of her distress and hastened with the money to pay her rent for her. She heard the knock at the door, but supposing it was her hard-hearted landlord coming to put her out of doors, she hid and refused to open the door. Afterwards when she met her pastor, and found out

that it was he who was at her door, and that he came to pay her debt, she felt heartily ashamed of herself.

There are a good many people who are bolting the doors of their hearts against Christ when he comes to pay their debt of sin. The day is coming that they will regret this foolish action, but then it may be too late. Christ says: "Behold, I stand at the door and knock; if any man open the door, I will come in and sup with him and he with me." O, sinner, throw open the door of thy heart and let Jesus come in and pay your debt of sin, and you will be happy beyond expression!

Religion alone can change man's sinful and unhappy nature. Men are unhappy largely because of internal conditions, and God alone can remedy those unfortunate hindrances to happiness. This he does by the cleansing power of the Holy Spirit in the work of regeneration. By this marvelous change men become more resigned, contented, loving, and happy. They possess many new elements that are necessary to happiness, and are freed from many sinful desires, passions, and ambitions which tend to destroy happiness. "Old things are passed away and behold all things are become new." (2 Cor. 5. 17.)

Religion alone can keep us in the paths of virtue and uprightness so essential to happiness in life. We are surrounded by evil and temptations on every hand, and it is only by the helps of re-

ligious associates and religious experience that we are kept from the path of sin which leads to untold sufferings and sorrows in this life as well as punishment in the life to come.

Religion alone can give us a hope of future happiness which is essential to our happiness here. The best that can be said of the ungodly man's future is that it is a "leap in the dark." We cannot help but think of death most frequently during life, and uncertainty as to the future will ever hover over us as a dark cloud of gloom, and shut out sunshine and happiness from our life. Who can be happy when he knows that to-morrow he may leap out into the dark, not knowing where he may appear after death! If religion did nothing more than open up a glorious future prospect, what a wonderful source of happiness it would be!

A portrayal of the benefits of religion is found in the beautiful language of Balforn, who says of it: "Oh, the wonders it will accomplish! It wipes guilt from the conscience, rolls the world out of the heart, and darkness from the mind. It will brighten the most gloomy scene, smooth the most rugged path, and cheer the most despairing mind. It will put honey into the bitterest cup, and health into the most diseased soul. It will give hope to the heart, health to the face, oil to the head, light to the eye, strength to the hand, and swiftness to the foot. It will make life pleasant, labor sweet, and death triumphant. It gives faith to the fearful, courage to the timid,

and strength to the weak. It robs the grave of its terrors, and death of its sting. It subdues sin, severs from self, makes faith strong, love active, hope lively, and zeal invincible. It gives sonship for slavery, robes for rags, makes the cross light, and reproach pleasant; it will transform a dungeon into a palace, and make the fires of martyrdom as refreshing as the cool breeze of summer. It snaps legal bonds, loosens the soul, clarifies the mind, purifies the affections, and often lifts the saint to the very gates of heaven. . . . No man can deserve it; money cannot buy it or goods procure it; grace reigns here."

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